
THE
Bishop of *Oxford's*
S E R M O N
AT THE
CORONATION.

GEORGE R.

W Hereas We are inform'd, That the Right Reverend Father in God, Our Right Trusty and Well-beloved William Lord Bishop of Oxford, hath ordered John Churchill of Our City of London, Bookseller, to Print the Sermon Preach'd by him at Our Collegiate Church of St. Peter, Westminster, on Wednesday the 20th Day of October Instant, being the Day of Our Royal Coronation; and the said John Churchill having, by Leave of the said Bishop, humbly Petition'd Us to grant him Our Royal License for the sole Printing and Publishing the said Sermon during the Term of 14 Years; We are graciously pleas'd to gratify him in his Request, and accordingly Our Will and Pleasure is, and We do hereby grant unto the said John Churchill Our License for the sole Printing and Publishing of the Sermon above-mentioned, for and during the Term of 14 Years; and We do hereby strictly forbid all other Persons whatsoever to Print or Publish the same during the Term aforesaid, without the Consent of the above-named John Churchill, or his Executors or Assigns, as they will answer the contrary at their Peril. Given at Our Court at St. James's the 25th Day of October, 1714. in the First Year of Our Reign.

By His Majesty's Command.

TOWNSHEND.

A
S E R M O N
 Preach'd at the *693.2.14*
C O R O N A T I O N
 O F
 King *G E O R G E*,
 I N T H E
 Abbey-Church of *Westminster*,
 October the 20th, 1714.

By the Right Reverend Father in God
Willam **WILLIAM** Lord Bishop of Oxford.
Talbot

Publish'd by His Majesty's special Command.

L O N D O N :

Printed by *W. Wilkins* for JOHN CHURCHILL,
 at the *Black Swan* in Pater-noster-Row. 1714.
 Price Four-pence.

SEYMOUR

NOTATION

THE GAZETTE

OF THE

STATE OF

NEW YORK

FOR THE

YEAR

1850

ALBANY

1850

1850

1850

1850

1850

1850

PSAL. cxviii. 24, 25.

*This is the Day which the Lord
hath made, we will rejoice and
be glad in it :*

*Save now, I beseech thee, O Lord ;
O Lord, I beseech thee send now
Prosperity.*

THERE is neither Author's Name
nor Title prefix'd to this *Psalm*,
but it is generally allow'd to have
been compos'd by *David*, after he had been
anointed King over *Israel*, as he was before
over *Judah*, when the Lord *having given him
Rest round about from all his Enemies*, had
brought the Ark home to the City of *David*,
which he had newly built at *Jerusalem*.

It seems design'd to be sung in some so-
lemn Proceſſion by the whole Congrega-
tion, the King, the People, the Priests,
who were to bear their respective Parts in
it, as appears from the Change of Persons
in ſeveral Verſes of it. The

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The King begins with calling upon the Men of *Israel*, and House of *Aaron*, upon all that fear the Lord, to join with him in humble and thankful Acknowledgments of the continued Mercy and Bounty of God, which he had so wonderfully experienc'd, in God's preserving him from so many imminent Dangers, rescuing him out of the Hands of so many malicious and powerful Enemies, and bringing him at last in Peace and Honour to the Throne: He invites them to enter with him into the House of the Lord, there to offer up their devout Praises to God.

The People join their loud Acclamations, acknowledge the Power of God in bringing about this great Event, rejoice in their own Happiness, in having such a Prince set over them, and beg of God to grant him a long Reign, and that as prosperous to the End as it was in this happy Beginning.

Then the Priests give a solemn Benediction to the King, and exhort the People to offer up their Sacrifices, in Testimony of their Thankfulness to God, for his wonderful Goodness both to them,
and

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and to the King that he had set over them.

And lastly, *David* concludes, by resolving himself, and calling upon the People, to preserve a constant Sense of the Divine Goodness, so eminently vouchsafed to them, beyond and above all their Expectations.

This, as it is a very common, so, I think, is a very just Account of this *Psalm* in its literal Meaning, as it relates to *David*.

That Part of it, out of which I have taken my Text, is assign'd to the People; and it begins at the 22d Verse with a very elegant Metaphor, *The Stone which the Builders refused is become the Head-Stone of the Corner*. This undoubtedly in the Figure belongs most eminently to Christ, who was the chief Corner-Stone of God's Building, his Church, into which both *Jews* and *Gentiles* were to be united; and they have been so by Degrees ever since his Ascension into Heaven, and they will be so to Perfection in God's Time.

But what is said here in the Letter is a very fit and lively Representation of *David's* Advancement to the Throne; for after
Saul's

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Saul's Death, David was the Stone whom the Builders truly and properly rejected, when by God's own Appointment the Men of *Judah* had set him up to be their King: For *Abner*, that was General of all the Hosts of *Israel*, and they of *Benjamin* that were then in the Government, rejected *David*, and set up *Ishbosheth* to be their King; all the Tribes, except only *Judah*, agreed to this: It is true, that upon a Difference which happen'd in a short time among themselves, some of them had kill'd *Ishbosheth*, and then soon after that all the rest of them struck in with *David*, and so the Stone which the Builders had refused came to be the Head-Stone in the Corner, by whom all the other Tribes were united with *Judah* in one Kingdom, by the wonderful Providence of God, which they look'd upon with the greatest Admiration, and confess'd it to be *the Lord's doing*.

And then in my Text they break out in joyful and thankful Acknowledgments of God's Mercy to them in these wonderful Dispensations: *This is the Day which the Lord has made*; a Day distinguish'd and
made

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made particularly remarkable, on which they were to celebrate so great a Blessing brought about by such various Methods of his Providence, that of having a Prince set over them, who being endued with all the requisite Qualifications for his high Office, they had all the Reason in the World to believe would be a King after theirs, as well as *after God's own Heart* ; one able to protect them from their Enemies, having been *a Man of War from his Youth*, of whose Conduct and Valour they had had Experience, as the Men of *Israel* own'd before they anointed him, *In Times past when Saul was King, thou wast he that led out and brought in Israel* : A Man of Prudence and Wisdom, *A Man prudent in Matters*, as one of *Saul's* Servants told him, who behaved himself wisely wherever he was sent, as it is said, *1 Sam. xviii. 5.* and in the 30th Verse, more wisely than all the Servants of *Saul* : One who should not only *be Captain over*, but also *feed the People of Israel* ; should govern them with Tenderness as a Shepherd doth his Sheep, should not only not tear and devour them himself, but guard them against

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the Beasts of Prey, protect them in their Pastures, keep them within their proper Walks, and if any of the silly Flock should go astray, reduce them by the gentlest Methods; in short, a King from whom they might expect all the Blessings of a glorious, wise, just and clement Government.

This Day therefore they resolve to observe with all that Triumph and Exultation, that becomes a People truly sensible of their Happiness, and thankful for it, *We will rejoice and be glad in it.*

And then that it may be lasting, they pray to God to bless their King, and prosper his Government, that God would prolong his Life, and his Years as many Generations, *Save now, I beseech thee O Lord;* a Petition like that which we daily use in the Suffrages, *O Lord save the King;* and that his Reign may not only be long, but also flourishing and glorious, *O Lord, I beseech thee, send now Prosperity.* This was *Israel's* grateful Behaviour upon King *David's* Accession to the Throne.

And

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And now I fancy you going in your Thoughts before me, in the Application of my Text to the great Solemnity of this Day ; your Hearts fired with a pious Emulation to out-do the Subjects of *David*, in your joyful Exultations upon it. Permit me, I beseech you, to be a *Helper of your Joy*, by shewing,

I. How wonderfully the Providence of God has appear'd in bringing about this great Event, his Majesty's peaceable Accession to the Throne of these Kingdoms ; *This is the Lord's doing, and it is marvellous in our Eyes.*

II. The great Reason which we have to rejoice in the Blessings which it at present brings with it, and the further Happiness which we may justly promise our selves from it : *This is the Day which the Lord hath made, we will rejoice and be glad in it.*

III. The Obligations we lie under to offer up our most fervent and constant Prayers to God for our King, and second them with our most sincere Endeavours, that his Reign may be as long and happy in its Duration,

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as the Beginning of it is wonderful and glorious : *Save now, I beseech thee O Lord ; O Lord, I beseech thee, send now Prosperity.*

I. I am to shew, how wonderfully the Providence of God has appear'd in bringing about this great Event, his Majesty's peaceable Accession to the Throne of these Kingdoms.

The Parallel, I must own, does not hold in every Circumstance between our Case and that of the People of *Israel* : Our King was not as theirs was, *taken from following the Sheep*, but we have a Happiness above them in the Judgment of *Solomon*, the wisest of Kings, who says, *Blessed art thou, O Land, when thy King is the Son of Nobles* : Nor has he been preserved as *David* was, from Dangers which pursued him, but from such as he generously expos'd himself to, on the most glorious Occasion : But the Providences that have seated him upon his Throne, are as remarkable as those which brought King *David* to his.

And here on this Head I must look back (who can do Justice to this glorious Day
that

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that does not?) to the happy *Revolution*, the Foundation of our present Rejoicing : Could any one have flatter'd himself with a Prospect of this Day in 1688? When *all the Foundations of our Government were out of Course, none to bear up the Pillars of it*; our legal Constitution dissolv'd, the Fences of our Civil and Ecclesiastical Rights overturn'd, our Laws dispens'd with, and Arbitrary Power advanced in the room of them; an illegal Commission set up for Ecclesiastical Affairs; our Courts of Judicature and Posts of the greatest Trust fill'd by Men, whom our Laws had wisely excluded from the meanest Office; our Bishops suspended and imprison'd, and a learned Body in one of our Seminaries unjustly dispossest'd of their Freeholds: Mass-houses publicly open'd, and all Methods of Fraud, Promises and Menaces, used to betray, decoy, or afright our People into them; a standing Army kept up to assert these avow'd Violations of our Constitution; and the vilest Practices used to get a Parliament to make them Law. I can only give these short and imperfect Hints of our then miserable Circumstances,

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cumstances, when our *Hearts were failing us for Fear, and for looking after those Things which we with too much Reason thought were coming upon us.*

But then was God pleas'd to raise up a Deliverer for us, the Great WILLIAM of ever Glorious Memory, and by many wonderful Providences to conduct him safely hither, and make all Opposition fall before him, till he became our King and Governour; to make him the happy Instrument in his Hands, of delivering us from Popish Tyranny and Arbitrary Power, of restoring our Judges as at the first, and our Counsellors as at the Beginning, of settling us again upon the old Foundations of our envy'd legal Establishment in Church and State.

The securing these invaluable Blessings to us, and the establishing a Ballance of Power in Europe, was the great Business of his laborious Reign, who was in Journeyings often, in Perils of Waters, in Perils by his Countrymen, in Perils in the City, in Perils in the Sea, in Perils among false Brethren, in Weariness, in Painsfulness, and Watchings often.

Under

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Under all these God supported him ; but He knew that the *Gods* of the Earth must *die like Men*, and was desirous to extend his Care of us beyond his own Life ; He saw a great Breach made in the Settlement of the Crown as it then stood, by the Death of that hopeful young Prince the Duke of *Gloucester*, that after him there was in the remainder only the then Princess *Anne* of *Denmark*, our late most gracious Queen, and little Prospect of Issue by her, and therefore to transmit the Blessings, of which God had made him the Instrument, to our late Posterity, he provided that Limitation of the Protestant Succession which now God be prais'd so happily takes place : So that all the remarkable Providences, which appear'd in bringing about the *Revolution*, must come into the Account of this great Event.

Upon the Death of our Glorious King WILLIAM, our late Queen of Blessed Memory succeeded to the Throne : Her Majesty not only pass'd Laws for the further Establishment of the Protestant Succession, but by her Arms and those of her Allies had, in humane Appearance, plac'd it almost out of Danger, having in eight Campaigns, so
glorious.

glorious in the Conduct, and so astonishing in the Successes of them, as not to be parallel'd in History, so far reduc'd the only Power that could interrupt it, that there was little more wanting to have compleated our Security.

But whether it was to correct us for some Sins whereby we had provoked God to Anger, or to chastise our Confidence, which, it may be, we placed too much in the Arm of Flesh; or to convince us that his Providence, which alone began, should alone have the Glory of finishing this great Work, he was pleas'd to suffer us to fall into a Condition from which nothing else could have reliev'd us: Our Enemy, who had set up a Pretender to this Throne, rais'd from a State of asking Peace, to a Condition of giving Peace and Princes too to *Europe*; our Allies, some divided from us, others miserably disjointed, and we our selves not only unguarded, but wretchedly broken into Parties and Factions at home.

The Friends of the Pretender thought these Circumstances so encouraging, that they openly avow'd his Title in Writing
and

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and Discourse, and his Agents as boldly lifted Soldiers to assert it with the Sword: And he must have been very sanguine, who in his View of Things could have thought, that the *Pretender*, whom our Queen's repeated Instances could not remove from a Situation, which Her Parliament thought too near us, would not upon Her Majesty's Demise, have brought a foreign Army to joyn his Friends here, before the Protestant Heir, who was at a much greater Distance, could have arriv'd, to have maintained his own Just Right, or defended his faithful Subjects.

But when that Day was come, that was to put a Period to that Royal Life, on the Continuance of which alone, this threatening Danger seemed suspended; then was God pleased to mix so much Mercy with the Stroke, as by his Providence to order it, that the unsettled Posture of Affairs Abroad, would not permit the *Pretender's* Foreign Friends, to send any Forces to encourage an In-

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surrection,

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urrection, and the Unreadiness of his surpris'd Abettors here, would not permit them to appear in such a manner, as to invite an Invasion; but our King was peaceably proclaimed to the universal Joy of his People; after the just Tribute of Tears for the Loss of our late Sovereign, no Complainings were heard in our Streets, no Impatience was seen, but only for Want of His Majesty's Royal Appearance among us; as the Day of that grew nearer, that Impatience indeed increased, till at last our earnest Desires were fully satisfied, by his safe Arrival in his Kingdom, and Glorious Entry into his Capital. This great Event may surely be said to be *the Lord's doing*, and ought to be *marvellous in our Eyes*: Chiefly upon the Account of

II. The great Reason which we have to rejoyce in the Blessings which it at present brings with it, and the further Happiness which we may justly promise
our

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our selves from it. Had this Succession been defeated, by a successful Attempt of him, who pretends a Right to the Crown; one educated in the Maxims of *French* Tyranny, and the Principles of *Popish* Superstition; We must have fallen under the worst Slavery of Body and Mind too; We should have been rul'd, not by Law, but by Will, and have held our Lives and Fortunes at Pleasure only.

The Spiritual Government would have been as absolute as the Civil, we should have been obliged to an implicit Faith, and blind Obedience, to have submitted to the most monstrous Absurdities in Doctrine, and the plainest Idolatry in Practice; and if any should have disputed, or refused to obey, they must have expected to have been enlightned by the ancient Methods of Fire and Faggot, or convinced by the more modern ones of Dragoons, Dungeons, and Gallies.

We have had woful Experience of two *Popish* Reigns since the Reformation, but the *little Finger of this*, would probably have been thicker than the *Loyns of the others*; if those Princes chastis'd us with *Whips*, this would have done it with *Scorpions*, who would have come with a Spirit, not only of *Poperie* and *Bigottry*; but also of *Resentment* and *Revenge*, for our having dispossessed his supposed Father of his Kingdom, and kept him and himself so many Years from it; and would, no doubt, have brought a Bill of Charges for the maintaining of their Family and the War, which must have been defrayed, by giving up the Nation as a Province to his great Patron, who had disbursed such Sums, as could not otherwise be satisfied.

How great is that Blessing then, which has delivered us from these dreadful Apprehensions of certain Destruction to our Church and Nation, and quietly settled a KING over us, under whom we may with Confidence hope to enjoy securely, all
our

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our Civil and Religious Rights, to call what we have our own, *to sit every Man under his Vine, and under his Fig-tree, and none shall make us afraid*; to have Peace establish'd without and within our Borders, to see the Industry of our own Manufacturers and Labourers encouraged at Home, and our Commerce preserv'd and extended Abroad, and the Wealth and Prosperity of our Nation advanced, till She becomes the Joy or Envy of the whole Earth; above all to see our pure Church and Holy Religion, in a secure and flourishing Condition; Her Doctrines, Worship, and Discipline maintained; her Ministers protected; her Ordinances and Ministrations solemnly attended, and her Borders in God's good time enlarged. In short, a King, from whose Gracious Government in his Dominions Abroad, we may assure our selves, That he will answer the Ends of Magistracy here, by being the Minister of God to us for good, a Terror only to the Evil-doers, but a Praise to them that do well; that he will feed us according

ording to the Integrity of his Heart, and guide us by the Skilfulness of his Hands, that through him, we shall enjoy all the Happiness that Subjects can desire, as Men or Christians, leading under him a quiet and peaceable Life in all Godliness and Honesty.

And to compleat this great Mercy, God has given us fair Hopes, that it shall be continued to our Children, and Children's Children ; We see a Prince, who by the early Demonstrations he has given, how much he inherits his Royal Father's Virtues, has shewn how much he deserves to inherit his Kingdoms, and that under him our Posterity may expect the same Blessings, which we enjoy at present ; His Royal Highness is also bless'd with hopeful Issue, by a Princess of the brightest Character, from whom we may reasonably hope for many more Pledges of the lasting Happiness of these Kingdoms.

How ought we then to rejoyce in this great Salvation, which the Lord hath wrought

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wrought for us, who has put a new Song into our Mouths, filling them with laughter, and our Tongues with singing, by these Merciful Assurances which he hath given us, That it shall be well with us and our Children, if we do but our Parts; And answer,

III. The Obligations we lie under, to offer up our most fervent and constant Prayers to God for our King, and second them with our sincere Endeavours, that his Reign may be as long and happy in its Duration, as the Beginning of it is Wonderful and Glorious.

I may not enlarge upon the Duty of praying for Kings, which God has not only positively required from Subjects, but to encourage them in it, has declared, how pleasing and acceptable a Service it is in his Sight, and what Returns of Peace and Comfort they may expect to themselves from it; nor may I enforce it from the Practice of the *Jews*, both for their own Princes, and for those Kings which

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which had led them Captive, or conquered them, the *Persians, Babylonians, Egyptians, Seleucidaë*, and the *Romans*; nor from the Practice of the Primitive Christian Church, as it appears in the Writings of the Apologists and ancient Liturgies; nor from that of our own, in whose Service Prayers are so frequently offered for our Kings, that it has been objected, though very unreasonably, as a Fault in our *Liturgy*.

I can only mention these Topicks, and indeed one would think, there should be little need of Motives, to persuade People to any thing, wherein their own Interest is so highly concerned.

Are we sensible of the Blessings we do enjoy, and may expect, under his Majesty's Auspicious Government, of which I gave but a short Sketch in my Second Particular? And can we think much of begging the Continuance of Him and them from God, who alone gave, and who only can preserve them to us? To Him let us in our daily Addresses commend

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commend our Sovereign and his Government, begging for him in the Words of the ancient Christians, as recited by *Tertullian*, *A long Life, a secure Reign, a safe House, valiant Armies, faithful Senates, good Subjects, a quiet World, and all Things which he can want or desire, either in his Personal, or Politick Capacity*; but we must not rest here, to these our Prayers, we must add our honest Endeavours, to promote the great Ends we pray for.

And the best Way to do that, is, by approving our selves good Subjects of him by whom Kings reign, by a sincere Obedience to his Laws, by living soberly, righteously, and godly, in this present World; This, *Samuel* tells the People of *Israel*, when they had ask'd a King, and *Saul* was set over them, was the only Condition, upon which they might expect to be a happy People; If ye will fear the Lord, serve him, and obey his Voice, and not rebel against the Commandment of the Lord, then shall both ye, and also the

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King

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King that reigneth over you, continue following the Lord your God, (i. e.) continue to be protected by him, in a safe and flourishing Condition; but he adds, if ye shall do wickedly, ye shall be consumed both ye and your King.

And God's Dealing with that People, both before, under their Judges, as well as afterwards, under their Kings was accordingly. Their History is chiefly made up of many remarkable Interchanges of National Blessings, or National Judgments, upon Prince and People, as they proved obedient or disobedient to God.

And it will ever be so, *Righteousness will exalt a Nation, but Sin will be the Reproach, the Ruin of any People*, especially such Sins as are aggravated by Ingratitude: God has vouchsafed many wonderful National Blessings to these Kingdoms, our Returns for them have been far from what they ought to have been; Let us take care to make a better Improvement of this great complicated
Mercy,

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Mercy, which he has now bestowed upon us, by living henceforth like a People *saved by the Lord*; as he has by his distinguishing Providence made us a *peculiar People*: Let us shew our selves such, by being *zealous of good Works, denying all Ungodliness and Worldly Lusts, and practising whatsoever Things are true, honest, just, pure, lovely, and of good Report, adorning the Doctrine of God our Saviour in all Things.*

Particularly, let the *Peace of God*, that loving peaceable Disposition of Mind, which God so indispensibly requires, rule in our Hearts, be the Umpire and Director there, to compose all our Differences, *this God has called us to in one Body*, in a Political Sense, and we ought to pursue it, not only out of Thankfulness to him, for having made us Members of the most happily constituted Society in the World; but with regard to our own Safety and Interest; there are no Sins, which, besides their
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provoking the Anger of God, have a more fatal Tendency in themselves to ruin Societies, than Factions and Divisions among the Members of them. We need not be told this, we have known it by sad Experience ; How did our Divisions disturb the Reign, and shake the Throne of our Great Deliverer, almost as soon as he was placed upon it ? They so clogged the Wheels of that Glorious Government, that they went heavily on, disconcerted the King's Measures, disappointed many noble Designs, and hinder'd many Blessings, that might have been secured to us under his Reign, if they did not shorten it.

God grant that these, and other Experiences we have had, of the Miseries and Dangers to which our unnatural Divisions have exposed us, may teach us more Wisdom now : Let all our Party Quarrels be buried in Oblivion, all distinguishing Names and Characters be forgotten ; Let us not any

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any more provoke one another, nor envy one another, but each of us being satisfied, with the Share he has in this common Blessing, which reaches to every Subject of these Dominions; Let us all friendly joyn Heart and Hands together, to make it as lasting, as it is diffusive. And to that End, let all the Contentions and Emulations, which shall ever be among us, be only who shall contribute most in his proper Station, to make that Crown, which is now to be put on the Sacred Head of his Majesty, sit securely and easily there.

Thus I have briefly explained, and apply'd to You the Part of the People, in this Congratulatory *Psalm*, (upon King *David's* Advancement to the Throne); Give me leave for a Conclusion, to take upon me the Part of the Priests, and to *bless our King out of the House of the Lord*; We of his House who attend his Sanctuary, and wait at his Altar, should probably have been the first Sufferers, if the Designs of a
Popish

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Popish Pretender had prevailed, that *Judgment* would have begun at the *House of God*; and as we are the more immediate Sharers in this Deliverance from it, I hope I may be allowed to express our grateful Sense of the Mercy, in the Votive Benediction of the Priests, in the Words following my Text, *Blessed be He that cometh in the Name of the Lord*; All Blessings from God attend the Person and Reign of Him, whom his Providence has set over us; May He long continue the Defender of our Faith, and Maintainer of our Civil Rights; May the happy Influences of his Glorious Government, extend as widely as those of the Sun; May he be not only the Joy of his own Subjects, but the Support of his Allies, and the Terror of his Enemies; The Protector of the Liberties of *Europe*, the Guardian of the Protestant Interest, the Refuge of the Oppressed, the Deliverer of the Captives, the Restorer of the Banish'd, and a common

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mon Blessing to Mankind: And when, being full of Years, and full of Glory, He shall be gathered to his Fathers, to take Possession of an Eternal Crown; May His Temporal Crown descend peaceably upon His ROYAL SON; and may there never be wanting a Succession of Princes of His Illustrious House, to sway the Scepter of these Kingdoms, *till Shilo shall come again.*

FINIS.

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mon Blessing to Mankind: And when be-
ing full of Years, and full of Glory, He
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never be wanting a Succession of Princes
of His Illustrious House, to lay the
Scepter of these Kingdoms, till Shiloh shall
come again.

FINIS